

## Knowledge of God

Read: Romans 1: 18-25

"For what can be known about God is plain to them, because God has shown it to them." (Revised Standard Version.)

The seemingly hopelessness of men in the matter of their salvation lies in the naked truth that men refuse to meet God even half way. God exposes men to the truth regarding Himself. In the mystery of the human will God has willed that men shall know the truth, and that the truth shall set men free. But man refuses to heed and act on the truth. It is this terrible thing of knowing yea believing with the head that God is God, and yet paying no serious attention to God, that will send men to their eternal doom.

In his mercy God, "would have all men to be saved and to come unto the knowledge of the truth". The text reveals that God seeks to call men unto Himself through the works of creation. The psalmist of old hath declared. "the heavens declare the glory of God: And the firmament showeth His handiwork: And night unto night showeth knowledge". Because man has been created an intellectual being his thinking leads to the inescapable conclusion that there must be a God, "being perceived through the things that are made". It is this head knowledge of God through creation that makes people by and large not avowed atheists and agnostics. The visible things of creation convey to men's minds the reality of the Unseen.

But the knowledge of God as known and perceived through creation is not saving truth. It is but the porthole whereby God would draw men unto Himself, that they learn God's holy and righteous will and His claim upon them. Man has always been disposed to do his own reasoning about God. But the norm which natural man follows in his relation to God, does not receive God's approval. The text gives one reason why Man gets off the beam. Man suppresses the knowledge he has perceived through creation and therefore it is prevented from exerting its intended effect in his heart and life. The knowledge of God through creation is void of saving truth in the all-important matter of salvation. But Holy Writ essays that, "the God that made the world and all things therein, he himself giveth to all life, that they should seek God, if haply they might feel after him and find him". However the bent of men's corrupted nature and heart goes against better knowledge. But even as most men harbour an instinctive secret through knowledge and conscience, that God will have to be reckoned with some day, they are pleased as yet to remain careless, indifferent and hell-bound sinners. Men still love "darkness rather than light, cometh not to the light, lest his works should be reproved." In short, men refuse to heed and act in the kindergarten knowledge they have received through creation, because they love sin and have no desire to break with evil. It is the knowing about God and refusing to act on the light men do have in getting right with God, which will bring God's judgment upon men.

Un-saved reader, creation is God's level talk to you, that you might not "hinder" the truth in unrighteousness". "This is eternal life that they should know Thee, the only true God, and him whom thou didst send, even Jesus Christ." — H. C. S.

The Gospel of Christ did not come out of this present crisis and will not be made ineffective by this crisis. It is the eternal Gospel.—E. Stanley Jones.

## Luther Seminary Graduation

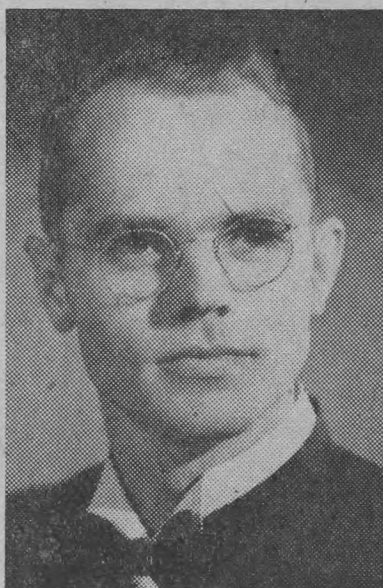
The annual graduation exercises were held at Zion Lutheran Church, Saskatoon on Friday, May 21st at 8 p.m. The graduates of Luther Theological Seminary were: Arne Alfred Berstad, Norwegian Lutheran Church, and John Gilbert Lokken, Lutheran Free Church. Pastor T. O. Burnvedt, President of the Lutheran Free Church delivered the graduation address. Pastor M. S. Johnson, pastor

of Zion Lutheran, led in the invocation and the joint male chorus sang "Beautiful Saviour." Mrs. Mars A. Dale served as organist. Graduates of Lutheran College and Seminary were Rudolph Busch and Henry Krikau, both of the A.L.C. and Herbert Hartig of the U.L.C. A greeting was brought by Dr. J. Gould Wickey, secretary of the Board of Education of the U.L.C.A.



ARNE ALFRED BERSTAD

Arne Alfred Berstad was born at Fairy Glen, Sask., on May 23, 1917. He studied at the University of Saskatchewan and at Luther Theological Seminary, Saskatoon, Sask. where he graduated May 21, 1948. He accepted a call to the Melville parish, Melville, Sask. and was ordained in Saskatoon, Sask., May 23, 1948.



JOHN GILBERT LOKKEN

John Gilbert Lokken was born on August 21, 1923, at Bella Coola, British Columbia. There he completed his high school training in 1942. In the fall of 1942 he entered the University of British Columbia. In the fall of 1943 he enrolled at Luther Theological Seminary in Saskatoon. He has also been taking some work at the University of Saskatchewan. He has accepted a call to serve a Lutheran Free church parish at Hawarden, Sask.

## Ordination Service

On Trinity Sunday, May 23, Arne Alfred Berstad of Fairy Glen, Saskatchewan, was ordained into the Holy Ministry of the Evangelical Lutheran Church. The service was held at Zion Lutheran Church, Saskatoon. Dr. J. R. Lavik, president of the Seminary presided at the presentation of the candidate and offered prayer. The Rev. Mars A. Dale delivered the ordination address and served as ordinator. The Rev. O. K. Storaasli was

the liturgist. Participating in the service the following read selections of the Ordination Scripture: Dr. N. Willison, Pastors M. S. Johnson, G. O. Evenson, and F. M. Aasheim. Mrs. Mars A. Dale presided at the organ and directed the choir for the choral anthem, "Cherubim Song," by Bortiansky.

Pastor Berstad will serve the Melville parish.

## Camrose Lutheran College Graduation

The impressive graduation service held in Camrose Lutheran Church was enjoyed by a crowd that taxed the capacity of the church building. Part one of the program was the singing of six numbers by the College choir. Professor Marken has again performed a splendid service in the training of these young people. The year's choir won high recognition again at the Music Festival in Edmonton.

Part two was the impressive commencement service. Dr. J. R. Lavik gave the commencement address, basing message on the first part of Romans 1:14. He stressed the need of the sense of debtorship — a life of giving. The motives that lie back of the deeds of men are more important than the deeds, said the speaker. He stressed living a life with the sense of debtorship would be translated into helpful service only as lives were rooted in God. Such a life is a guided life. God has the only "planned economy" that stands the test of eternity.

The following students took part: Salutatory, Solveig Hovde; valedictory, Aileen Jorgenson; presenter of the Key of Wisdom, Leif Stolee; receiver, Ruth Pedersen. Principal George Moi presented the 35 academic and the 14 commercial diplomas to the graduates. Mrs. Ralph Dahl presided at the organ. Pastor Grundahl led in the invocation and closed with the Benediction. Baccalaureate sermon was preached by Pastor Grundahl Sunday, May 30th.

The annual alumni banquet was held in the new gym of Camrose Lutheran College. The attendance at the banquet was the largest in the history of the College. Two hundred and forty-one were in attendance. A fine inspirational program had been arranged. The program was printed on neat little place-card folders. Principal Moi and Association President E. M. Bergh brought greetings. Pastor Grundahl led in devotion and Pastor Vinge closed with prayer.

## Commencement Report May 21, 1948

Luther Theological Seminary began its ninth school year September 23, 1947, with a total enrolment of twenty-seven students. Of these two were in the senior class, seven in the middler, seven in the junior, six in the pre theological A, and five in the pre-theological B. Those listed in the pre theological classes have taken most of their work at the University, but at least one class in theology at the Seminary. All students listed have been admitted to the Seminary as candidates for the Gospel ministry, other students merely in residence, consequently not being included. Three of our students are members of the Lutheran Free Church, in accordance with an arrangement with that church.

The outstanding event of the year was the erection and occupancy of our new building, located on Wiggins Ave., between Temperance and Osler streets, within two blocks of the University campus. Our expectations had been that the building would be completed and ready for use by early fall, or at least by Christmas. But due to shortages of both material and labor, construction work was very much delayed. When we did finally move in on March 1, it was by courtesy of the contractors, the Miners Construction Company and their associates, since the work was not yet completed. Our excuse for moving in at that time was that we were under the pressure of the housing shortage and had to make room for others. Moving so large a household into a building not yet ready involved some inconveniences to all concerned. But by exercising patience and forbearance on both sides, we got through the month of March without serious difficulty. During April and May we were able to work in peace and quietness, and to enjoy to the full the fine facilities of our new home and workshop. Particularly students taking considerable work at the University found the new location a great time-saver; and the exchange of classes with the Lutheran College and Seminary continued to function without serious difficulty.

It was our intention to dedicate the building at commencement time, but this could not very well be, since it is not yet quite ready. Considerable finishing work remains, which will be done during the summer vacation. The dedicatory services have now been set for Sunday, October 10, shortly after the opening of the new school year. More detailed announcement will be made in due time.

This is not the occasion for a detailed report on this building project, but only for a very brief preliminary statement. The total cost of the building and site will be approximately \$100,000.00. Our present estimate is that this will be adequately covered, or at least very nearly so, by the appropriation of the Church from the Centennial Fund, and other sources available to us, so that there will be no debt on the building at the time of dedication.

But to be used a building must be furnished. In this day of advanced costs this posed something of a problem. For various reasons we found it not desirable to put on a general campaign in the church to raise funds for this purpose. An appeal was made to the Ladies' Aids of our Church in Canada for funds to equip the kitchen and dining room. In addition to this we have made personal appeals to individuals for special gifts. Practically all have responded generously.

(Continued on Page Four)



## The Shepherd - Hyrden

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### OUR PLACE IN THE FUTURE OF THE LUTHERAN CHURCH

We are interested in the history of the Lutheran Synods in the United States and Canada, but we are still more interested in the future of the Lutheran Church. Two years ago our E. L. C. elected a planning commission, but its work, as reported in the church papers, is mainly noteworthy because of things seemingly left out of consideration. For example: In the proposed re-alignments to be greatly influenced by the situation within synods with whom we may eventually be united, or at least soon be co-operating much more fully than at present. It is a weakness in the Planning Commission's report that this phase of the problem of reorganization does not come out at all.

Another problem which our leadership should help us solve is that of co-operation in the many ways already possible. I do not think I am alone in thinking that our own N. L. C. C. is far behind some of the other E. L. C. districts in this respect. One reason is, of course, the scattered condition of all Lutherans in western Canada. But this is also a great reason for more co-operation. We need more joint Bible Camps, more co-operation in Bible Schools and other educational institutions, more joint Sunday School Teachers' Institutes, and more circuit and similar meetings where we can meet as Lutherans. If we do not get together, much of our work will not be done, or only done poorly. And we need some simple machinery to see that this is done out in the field. Perhaps the ministers of each region could be entrusted with initiating this as far as local conditions permit. I am thinking of one type of work where it is regrettable that we have no local "liaison" officers. A Swedish aged person, who had belonged to a "Norwegian" congregation, is sent to the R. C. hospital and home for the aged in Edmonton. There was no one, seemingly, that could be quickly contacted with a view of getting such a person a place at the Augustana Sunset Home in Wetaskiwin, N.L.C.C. Sunset Home in Bawlf being overfilled. In most cases it is not the rank and file who refuse to co-operate, but lack of vision on the part of our leaders, pastors and elected officers often makes co-operation piecemeal and ineffectual.

In the third place we need some definite modus vivendi or plan of action for the localities where Lutherans are intermingled, but barely able to support the church of one Synod. Here many are faced with the problem of joining a Lutheran synod not of their first choice. Often they remain outside, sometimes they join a non-Lutheran church. We are so scattered that we need everyone "the Lord has called." Now the best plan for getting such "minority" Lutherans to join the local congregation wholeheartedly is to permit them to continue to support the missions and institutions of their own former synod(s), and only expect them to take their share in the local work. This was a practice in many parishes during the years before the 1917 union, and no doubt helped to make it smooth when it came. Many

strongly Lutheran localities are "drying up" as far as Lutheran work is concerned because there is no one to show the way of co-operation.

There are other ways we could work together, and that is what we sorely need to do in these scattered settlements. The main points, given above:

1. Plan for future union NOW.
2. Regularize and extend the co-operation now going on and give the circuits the duty of directing and broadening it, and,
3. Make it possible for Lutherans to join local parishes of a synod other than their own without the wrench of being cut off from giving to their old beloved missions and institutions.

P. B. S.

### MR. AND MRS. H. W. LARSON CELEBRATE GOLDEN WEDDING



Mr. and Mrs. H. W. Larson were united in holy matrimony over fifty years ago at Park River, North Dakota. Shortly after their marriage they moved to Canada. They settled on a homestead near Langham, Sask. where they now live. Mr. and Mrs. Larson have been loyal members of the First Saskatchewan Norwegian Lutheran Congregation. Mrs. Larson has been especially active in Ladies' Aid work.

Relatives and friends met at their home on Sunday, April 11, for celebration of their golden wedding anniversary. These fifty years have brought them joys and trials, hopes and disappointments, but through it all the cord of love has wound its way into their ripening years. Mrs. Larson expressed her thanks to God for His past blessings and future guidance. She challenged her sons to take over the work in the congregation when the parents are gone.

A short informal program was held in which Pastor MacFarlane brought a message on the theme "Abiding Love." The couple were presented with two gifts of money, one from the immediate family, the other from friends present at the occasion. Other gifts too, were given.

Relatives and friends added their warm and sincere wishes for a blessed and happy future. May God's peace and joy rest upon them in the sunset of life.

### NEWS ITEMS

Through the coin folders of Lutheran World Action, Camrose Lutheran Sunday School placed over \$100 on the altar of Camrose Lutheran on Confirmation Day. It is interesting too, that this Sunday School sends all its birthday money to the Sunday School At Home project.

#### Central Lutheran, Moose Jaw

In the April issue of the parish paper it was intimated that the congregation might not be in position to continue to engage a parish worker. A canvass of the congregation members was carried out presenting the situation. The canvass committee reports fine results inasmuch that at the council meeting May 3rd, "it was decided to continue the services of our parish worker, as they considered her work of visitation, teaching, leadership and office help very important to the work here."

In this same parish paper we note the list of those who are to serve as

## Above the Horizon

### DAYS OF DECISION

Days of Decision. That's what they are, those convention days of our general church body in Minneapolis. On the eve of the opening date, pastors, delegates and visitors from our congregations will be converging on Minneapolis. With them will go information from every part of the field, varying opinions on the issues, differing backgrounds against which the issues involved will stand out in different perspectives, visions that thrill hearts that are loyal to Christ. These are the raw materials from which decisions will be made. These are the men that will make them.

Days of Decision. Only five short days, but packed with double decked activity. Days during which the vast fluid of opinion and discussion will be boiled down to the crystals of what we as a church want. And then all will go back home again for some seven hundred days to put the decisions and resolutions into effect. Many

ushers, new teams each Sunday. The following interesting note is found under this list: "the duties of the ushers now, during the summer months, will be to serve as ushers Sunday morning and evening, and to mow the lawn the week following." This co-operation is to make unnecessary the engaging of a janitor during the summer months.

\* \* \*

South Immanuel Congregation of the Admiral Parish will celebrate its 35th Anniversary July 12th and 13th. The congregation was organized in 1913 by Pastor Thore Rosholt who drove with horse and buggy to this community in 1912 and 1913 from Opheim, Montana. The first resident pastor was G. Breivik now living at Tacoma, Wash.

\* \* \*

### NEWS FROM MIDALE

Sunday April 25th was a day long to be remembered by the Midale and Estevan congregations, as they had joint Luther League Rally in Bethlehem Lutheran church in Midale on that day.

\* \* \*

The Theme centered around "How to win young people for Christ." Many inspiring duets, trios and quartettes, as well as numbers by the joint choir were interspersed by numbers by the Midale band. Several piano solos were played by Marvin Munshaw of Estevan which were very outstanding. Marion and Marvin Munshaw also rendered a duet. There were no empty seats and all went home feeling it was good to have been there.

Sunday, May 9th, at Bethlehem Lutheran Church, Midale, a beautiful confirmation service was witnessed by a very large audience. Eleven confirmands renewed their baptismal covenant, four becoming members in Midale and seven in Macoun, as the two classes were confirmed together at Midale. The Ladies' Aid served dinner. In the afternoon Communion service was held with 21 communicants taking part. It may be of interest that four of the confirmands from Macoun were from one family.

—Mrs. H. L. Egland, Midale.

The first Japanese Bibles printed in the United States are ready for shipment says the American Bible Society. The one hundred and fifty thousand volumes represent the largest edition of Japanese bibles ever printed.

### EDMONTON CIRCUIT MEETING

The Edmonton Circuit meeting will be held in Throndsjon Church Friday, June 18 to Sunday, June 20. Pastor Mars A. Dale will be present and will speak at sessions and also dedicate the church, Sunday.

Pastor Gisselquist will be present Saturday afternoon, and the theme will be "The parable of the sower."

decisions will go far beyond any two year limit and will decide the direction we will travel as a church for years to come. Think only of one decision made at the last convention means to our Church in Canada. Then it was decided to use \$80,000 of the Centennial Appeal surplus to build a Seminary in Canada. Now, instead of the blue prints we have the Seminary building standing on our beautiful and convenient site in Saskatoon in use for the training of our Canadian ministry. Who can measure the full importance of that decision for our Canadian Church?

Days of Decision. May we as pastors and delegates sense our responsibilities. May we take our duties seriously and seek the grace and wisdom from God for our work. Let us remember that the Church is Christ's and we must do His will.

Days of Decision. But you are not a delegate, nor even a visitor. You can't go. Your voice can't be heard in Minneapolis. But it can and ought to be heard before the throne of grace in Heaven. God has promised to hear. Pray that those who have the floor at the convention may speak such that the issues become clear and that those who vote may make decisions that are God-pleasing, Christ-honoring and soul-saving. Pray that the decisions reached may not be mere man-made decisions but the way the Holy Spirit points us to take. Then we shall have a convention fruitful of blessings.

—A. K. H.

### GROWING FOR JESUS

Ps. 27:4.

Christ points the way to grow spiritually. Faith and prayer are essential for without these our growth would soon become stunted. Much prayer and true belief need to be grafted into our very being. Christ's implanted love will manifest itself in our lives, bring heavenly sunshine into our homes, and create in us a desire for Christian service.

It is both a joy and a privilege to be "about our Father's business". Our talents are not all alike as we read in Matt. 25:15, but God looks only to our faithfulness in whatever task he assigns. The one essential service common to all Christians is winning souls to serve Jesus.

As our growth is cultivated by the Word, which is full of enlightenment, truth, and promise, God gives us power, at the disposal of our faith, to add richness and fullness to our lives. This gift enables us to bend our circumstances to the necessities of the Spirit. The reason may often be withheld, but the assurance of Romans 8:28 is sufficient.

In Ps. 32:8, James 1:5, and Romans 8:37, we are given three key words, guided, wisdom, and conquerors. Wonderful promises for a victorious life in Christ!

In our Christian life may we be pruned by the love of Christ and then branch out to live a life that is pleasing in His sight.

Myrtle Bjornson.

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# Hyrden

JEG ER DØREN TIL FAARENE.—Joh. 10:7

Wadena, Sask., Første No. i June, 1948.

## Retten til aa leve mitt eget liv

3s. etter trefoldighet  
Luk. 15:11-24

Hvor underfull god Gud er mot oss! Han gir oss liv, han sørger for vaart legemes behov; han gjør oss til sine barn i den hellige daap; han gir oss kristne ledere, prester og lærere; han gir oss livets brød i rikelig maal. Alt dette gjør Gud for oss, og likevel vender vi ham ryggen. Vi glemmer den store kjærlighet han har visst oss ved gi sitt eget liv for oss. Vi søker istedet verdens selskap. Og vi søker hva vi kaller "retten til aa leve mitt eget liv."

Den yngste sønnen kjente seg trykket av luften i fars hus. Farens øyne var en hindring. Han vil ut for aa prøve den lokkende frihet. I det Nye Testamentes lys er dette bildet av et menneskeliv døpt til barneliv hos Gud, men som lar seg bedra av den gamle Adams lyst paa verden og bryter ut av sin daaps pakt. Han ødte ikke bare den rent jordiske arv, men ogsaa det aandelige arvegods han fikk i sin daap: den barnlige tillit og frimodighet overfor Gud, den barnlige bønn og gleden ved hva Guds ord fortalte, den barnlige vyrdnad og ærefrykt overfor Guds bud og vilje. Alt det mister jeg naar jeg pukker paa retten til aa leve mitt eget liv. Med andre ord: retten til aa leve mitt eget liv inneholder fortapelsens mulighet. Den risiko henger over meg helt til himmelens porter lukker seg bak meg. Jeg kommer under fortapelsens lov den dagen jeg forlanger aa ha mitt liv for meg selv. Reisen til fremmedlandet som gir meg retten til aa leve mitt eget liv, kan begynne tidlig. Mange nylig konfirmerte er for lengst ute over det hellige gjerde, noen lokket av store ideer om aa ville tenke fritt og undersøke alt, andre av rent verdslig begjær og urene lidenskaper. Noen ungdommer kommer dit fordi far og mor bodde der. Andre rev seg løs tross troende foreldres paaminnelser. Noen reiste ut med et hurtigtog, andre med et saktere tog, men alle var lokket av den falske frihet som kommer til orde i Salme 2:3, "La oss sprengre deres baand og kaste deres rep av oss."

Og det er dypt alvaar dette at naar jeg kreven aa ville leve mitt eget liv, saa faar jeg min vilje av Gud. Den som vil bort fra Gud blir ikke tviholdt paa. Gjennom syndens bitre erfaringer maa det naa gaa. Men Jesus lærer intet om at det skulle være en nødvendighet aa komme saa langt ned i mitt eget selvstyrte livs grisebinge for rett aa kunne paaskjønne naaden.

Bitterhet og elendighet er mitt eget livs resultater. Syndens trældom fører det med seg. Syndegleden tar slutt. De ytre midler slipper opp, for det er alltid slik at verdens beger skjenger meg ringere og ringere vin jo lenger jeg drikker av det. Mange slags skuffelser erfarer jeg. Mine gode venner i verden viser seg høyst upaalitelige, og holder seg nær meg saa lenge det er noe behagelig aa karre til seg selv. Den tomhetskjensle som ruger over verdenslivet, og som jeg søker aa skjule ved et blasert, overlegent vesen, melder seg bare sterkere og sterkere bak det smilende ansikt og det flotte vesen. Jeg drømmer at jeg er glad i det "landet langt borte," om hvilket den gamle kirkefar Augustin sa at det betyr forglemmelse av Gud; men oftere og oftere merker jeg at det er bare en drøm. En svær hunger kom over meg da jeg fant ut at retten til aa leve mitt eget liv fylte meg bare med idel tomhet. Og saa den fornedrende avhengighet av verden som min "rett" gjorde at

### Hva Gud gjemmer

Det er noe Gud gjemmer.

Han gjemmer for det første barnet gjemmer det slik at ikke det onde sitt i sin hytte paa den onde dag. Han skal ødelegge det. Gjemt hos Gud er det derfor trygt.

Men Gud gjemmer mer. Han gjemmer mine bønner. De bønner jeg bad, men som jeg ikke fikk svar paa straks, har Gud gjemt. Det var derfor ikke forgjeves at jeg bad, selv om det saa slik ut for meg. En dag skal jeg faa se at Gud hadde gjemt alle mine bønner, og jeg skal ogsaa faa vite hvorfor han ikke svarte straks.

Og Gud gjemmer gjerningene mine. Alt hva jeg har gjort og sagt har Gud gjemt, og en dag skal det fram i lyset alt sammen og faa sin lønn. Det er det som gjør det saa alvorlig aa leve.

Det gode jeg gjorde for ham skal en dag faa sin lønn. Selv om jeg bare gir en tørst et glass kaldt vann, skal Gud lønne det. Alt det som er gjort med det rette sinn gleder Gud. Han glemmer det ikke.

Men ogsaa alt det onde jeg gjorde, gjemmer han, og ogsaa det skal faa sin lønn. Den som gjorde urett skal en dag av den rettfærdige Gud faa sin straff. Skulle ikke det faa oss til aa leve varsomt?

Men vi vil ogsaa mines at det er noe Gud ikke gjemmer. Han gjemmer ikke paa den synd han har tilgitt. Den synd jeg bekjente for ham, den tilga han meg for Jesu skyld, og kastet den bak sin rygg. Det Gud har utslettet ser du aldri mer igjen.

(H. E. Wisløff i "F. F. og R.")

Store dag, salige dag,  
da jeg heiser mitt seiersflagg,  
kaster mitt anker i evig havn,  
hviler fra strid og fare og savn  
hist under livets tre!

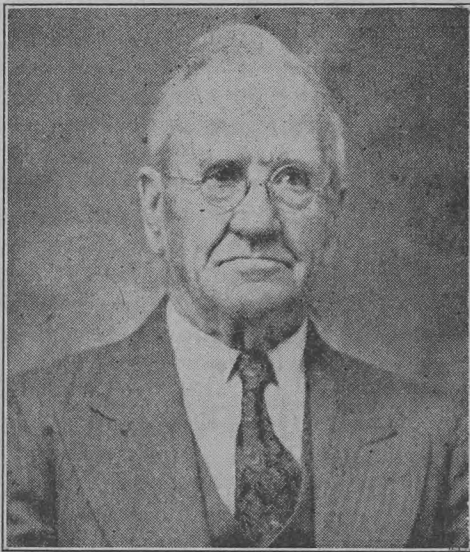
jeg ble hensatt i. Og verden er haardhjertet mot sine slaver. Derfor endte det ute blant svinene paa marken tilslutt. Da retten til aa leve mitt eget liv ble opfylt i sin ytterste konsekvens, aktet verden meg mindre enn sine svin. Ja, slik gikk det til den gang, og slik gaar det den dag i dag med alle syndens løfter. Den gir lite eller intet og tar alt.

Den røver fra deg smaatt og stort,  
Hva Jesus Krist for deg har gjort,  
All Aandens naadegave,  
Den smaker søt uti din munn,  
Blir bitter dog om liten stund,  
Saa lærer Herren sine.

Der stanser desverre saa manges historie som gjennomførte retten til aa leve sitt eget liv. Tross de redomme skuffelser ble de ved med til det siste aa holde seg til verden og endte i grisebingen baade her og hist.

Men ikke alle som pukker paa denne retten ender i grisebingen. Faktisk mange som vil regne seg for kristne, ligger under fortapelsens lov uten aa bære fortapelsens preg fordi de insisterer paa retten til aa leve sitt kristenliv paa sine egne vilkaar. De har ikke gitt Gud alt uten prutting og reservasjon. Paa et eller annet omraade i livet var det noe de syntes de maatte ha rett til aa bestemme over selv. Og saa gikk de med det evinnelige forlangende: "Far, gi meg!" Og dette er likhetspunktet mellom alle fortapte. Dette er det karakteristiske for dem alle, enten de er kledt i fløyel eller filler, enten de er vemmeige eller tiltrekkende: de krever retten til aa ha noe for seg selv og bestemme over livet selv, istedet for aa gaa til Gud og si: "Far, her er jeg, ta meg og bruk meg, jeg hører deg til med alt hva mitt er."

H. Arnholt Strand.



Pastor Ole J. Marken

Den 15de Mai fylgte pastor Ole J. Marken, Swift Current 80 aar. I denne anledning møtte vi op i kirken om kvelden og hadde et lite program. En pengegave blev overrakt hedersgjesten som tak for hans lange tro tjeneste iblant os.

Pastor O. J. Marken er født i Norde Elvedal, Valdres, Norge den 15de Mai 1868 av foreldrene Jens og Olea Marken. Hn udvandret til U. S. A. vaaren 1892. Han frekventerte den Forenede Kirkes Seminar i Minneapolis og blev ordineret til det hellige presteembede i juni 1902. Hans første kald var Toano, Virginia.

I 1904 antok han kald fra Hjemmemisjonstyret til at virke i strøket ved Swift Current, Saskatchewan, Kanada. En tid betjente han menigheten ved Kyle, og siden i mange aar Herbert-kaldet. Han betjente menighetene indtil Pastor M. B. Odland kom. Siden pastor Odland reiste har han av og til betjent menigheten her.

Pastor Marken har solgt sit hus her til St. Olaf Menighet og vil i ner fremtid flytte til sin søn, Professor Edwin Marken, Camrose, Alberta. E. E. Gordon har skrevet en hyldest til Pastor Marken i anledningen av at ha opnaad 80 aars dagen.

—E. E. G.

Mi gratulerer Pastor Marken, paa Hyrdens vegne, ved denne milepel i livet. Han skrev de norske prekener for Hyrden nogen aar tilbake. Prekenerne var tekstro og velskrevne.

—V.

### DJEVELENS VAAPEN

En gammel legende forteller at djevelen en gang hadde stilt ut alle de vaapnene han bruker for aa faa menneskene til aa falle. De skulle selges. Det var en gruffull samling. Der laa hat, misunnelse, vrede, utukt, bedrageri og sladder og alle andre mørkets vaapen som vi mer eller mindre kjenner til.

Men ved siden av disse laa et lite vaapen som saa riktig uskyldig ut. Men det bar merker etter aa være mye brukt. Det sto en høy pris paa det.

"Ja, dette er mismodet," sa mørkets fyrste. "Dette vaapen har vært meg til større nytte enn alle de andre. Ved hjelp av det vaapenet kan jeg komme inn i slike hjerter som ellers ikke ville slippe meg inn. Og naar jeg bare er kommet inn, tar jeg fort makten. Vaapenet er slitt, Jeg har brukt det til aa faa de aller fleste til aa falle, for det er ikke mange som vet at mismodet i virkeligheten kommer fra meg!"

I Jesu navn jeg regnes blandt den skare hvis skyldnerbrev Gud Herren snyderrev.

I Jesu navn jeg kan for retten svare: Se, dommer, se! her er mitt frihetsbrev.

## I Brennpunktet

Den kristne kirke har alltid eksistert i verden som aandsmakt siden første pinsedag for 1900 aar siden. Og det er som ren aandsmakt kirken betyr noe i verden. Men kirkens makt er blitt svekket ved opdeling i grupper uten en noenlunde sams plan for den verdensrobringen som den er kalt til av sin Herre. Splitt—og hersk-taktikken har alltid vært Satans verk. I erkjennelsen av hvor avgjørende aandelig enhet er ble Kirkenes Verdensraad oprettet. Og flere lands lutherske kirker har ogsaa sluttet seg til raadet, bl. a. den Norske Kirke. Paa Den Evangeliske Lutherske Kirkes general forsamling i Minneapolis i juni kommer spørsmålet om tilslutning til Kirkenes Verdensraad opp. Diskusjonens bølger gaar høyt i vaar kirkes kretser. Meningene er delte om innmeldelse er raadelig eller ikke. Det framholdes at nettopp som en livsfrisk og livsnær luthersk kirke vil vi yte verdenskirken det beste bidrag. En levedyktig verdenskirke kan aldri skapes og bestaa ved at de enkelte kirker gaar paa akkord med seg selv. De maa være hva de er. Men saa maa en spørre: Hvor mye skal en taale av forskjellige meninger innenfor samme arbeidsfelleskap i verdenskirken? Hvor mye skal kunne taales, og naar maa samarbeidet nektes?

Det er sant naturligvis at kristne mennesker maa være fordragelige og tolerante. Apostelen Paulus regner partier og strid som onder og maner til fred og taalsomhet. Likevel finner vi ut i det Nye Testamente at selv kunne Paulus være lidenskabelig intolerant naar det gjaldt aa forsvare en umistelig sannhet. Naar skal en være tolerant og naar intolerant?

Den evangeliske kristenhet er splittet i flere underavdelinger. De tre viktigste er den lutherske, den reformerte og den anglikanske. Den reformerte er igjen oppdelt i mange mindre kirkesamfunn. I den lutherske kirke brytes de forskjellige typer innenfor kirkens ramme. Det er klart at kirken maa kjempe for den skatt som er den betrodde. Og siden nazismens dager er det blitt helt klart at kampen gjelder gudstroen overhodet. Den danske indremisjonsleder Bartholdy sier at kampen staar om den første trosartikkel. Og uten tvil var nazismens maate aa angripe kristendommen paa—ikke bare en episode, men innledningen til en ny epoke. Og kan da den felles nød tvinge kirkesamfunnene tettere sammen om Jesus Kristus og hans kors—helt og uavkortet, da kan de i broderlig samvirke gjennom verdenskirken gi en desimert verden den konstruktive kraft som den framfor alt trenger—til gjenreisning av menneskeverdet, til trygging av verdensfreden og sist men ikke minst: til aandelig fornyelse av mennesket gjennom Jesus Kristus som Frelser og Herre. Men "hvis basunen gir en vklar lyd, hvem vil da gjøre seg rede til strid," sier profeten. Budskapet er noe mer enn et trompetstøt. Det er selve kilden til kirkens liv og kraft.

—H. A. S.

### Jesus er alt.

Jesus er alt for alle. Vil du ha dine saar legt, er han din lege. Plager dine synder deg, er han din rettferdighet. Behøver du hjelp, er han din kraft. Frykter du døden, er han ditt liv. Lengter du til himmelen, er han veien di. Vil du ut av mørket, er han ditt lys. Søker du føde, er han det rette himmelbrødet for din sjel.—Ambrosius.



## Commencement Report

(Continued From Page One)

At the time of the dedication a complete report will be given, but there are a few donations that I feel I should publicly acknowledge at this time. Mrs. Mathilde Kirkwold, Calgary, Alta., has contributed \$900, and has promised to add about \$400 more, making a total of approximately \$1300, to provide the students' chapel with fine oak pews, altar and pulpit, in memory of her husband, Ole Kirkwold, who was keenly interested in the Seminary. Mr. J. E. Marken, Estevan, Sask., has given \$500 in memory of his mother, Mrs. Ingrid Marken, and this has been designated for class room furniture. Miss Taaraand Vik, Madison, Wis., one of my former parishioners, has given \$200 to provide a suitable desk and chair for the principal's office. A few other gifts have ranged from \$150 to \$50 each, and some lesser amounts, for all of which we are deeply appreciative. I feel that I should also at this time acknowledge the generosity of the T. Eaton Company in donating the window drapes of the entire building, at a cost of \$300; and of the Hudson's Bay Company in placing a valuable chesterfield set in the students' parlor. To each of these contributors we extend on behalf of Luther Seminary our most hearty thanks. The generosity of these friends encourages us to believe that before the summer is over our further equipment needs will be taken care of by other generous friends.

On March 1st, we left the campus of the Lutheran College and Seminary for our own. In this connection I desire to express to the Board of Directors of that institution and to Dr. Willison and the other members of the staff, as well as to the students, our very real appreciation of the many courtesies shown us during the eight and one-half years that Luther Seminary was located on their campus. It is our hope and our expectation that with the facilities that have now been placed at our disposal it will be our privilege in the years that lie ahead to make a more substantial contribution in the field of theological education than was possible for us during the past nine years. In so far as I may speak in the name of the Evangelical Lutheran Church, I would emphasize that it is our policy and our purpose to continue in the way of fellowship and co-operation with fellow Lutherans in this significant department of church work.

The school year just closing has on the whole been a favorable one. Health conditions have been very good. The students have applied themselves to their work, in most cases, with commendable industry. Since coming together to live under one roof in a favorable location, they have not only had more time for their studies, but there has come to them, too, it has seemed to me, a richer experience of Christian fellowship.

An innovation this year was the holding of our first mid-winter convocation, January 9-12, for the benefit of the pastors of our church and of our students. It was so successful that those present voted a unanimous request that another convocation be held next year.

Dr. Olaf K. Storaasli, who last year was elected full-time professor at the seminary, has since April 1st, when he was released from his responsibilities as pastor of Zion congregation, devoted all his time to the work at the seminary. His formal installation will take place at the time of the dedication of the new building.

Next year and the years immediately following there will be larger graduating classes, but this year there are only two members in the senior graduating class; Arne A. Berstad and John G. Lokken. The latter is a member of the Lutheran Free Church, and has been called to serve the Hawarden parish of that Church body. Arne Berstad is a member of the Evangelical Lutheran Church and has accepted a call to the Melville

## WOMEN'S MISSIONARY FEDERATION

MRS. GILBERT HOYME, Editor, Camrose, Alberta

## GETTING ACQUAINTED

Those of you who attended the District convention in Saskatoon last July saw a vivacious little lady with a friendly and winning smile. That was Mrs. O. Likness, president of the Edmonton circuit W.M.F. She has been living on a farm at Irma since 1938, when the family moved there from the dried out area around Monitor, Alta. Before her marriage she taught school in the Monitor district. It is of interest to note that Mrs. Likness is of English and Scottish descent, but has accepted the Scandinavians as her people and is one of our most consecrated Lutheran workers.

The two boys in the family are graduates of Camrose Lutheran College and Lawrence is at present a student at Luther Seminary, Saskatoon. Orville and young Norma are at home.

Mrs. Likness leads a busy life. Besides caring for her family, she has been teaching her home school for several years to help relieve the teacher shortage. On Sundays she is the regular Bible Class teacher. She served as president of the Circuit L.D.R. from 1938 to 1941, and has also been vice-president of the Circuit W.M.F.

That her sphere of influence has extended beyond the borders of her own circuit is indicated by the fact that she had also helped to prepare the Sunday School at Home correspondence lessons. She has surely been blessed and been a blessing in her efforts to further the Kingdom of God among the Lutherans in Canada.

The Edmonton Circuit W.M.F. is only eleven years old. Before its formation in 1937 some of the Ladies' Aids belonged to the Camrose Circuit while others belonged to the old Provost Circuit. However, a re-alignment of the circuits followed the pattern of the railroads and thus Edmonton Circuit embraces all the towns and nearby places on the C.N.R. east of Edmonton where there are Lutheran congregations. This is certainly a more natural division, making it easier to meet in convention because of transportation facilities. Two of the Ladies' Aids, namely First Lutheran at Glendon and Bethel at Lea Park are so far north of the C.N.R. line that it is difficult for them to attend the conventions. This spring two more societies are expected to swell the number when two congregations in the Chauvin area become a part of the Edmonton Circuit. At present there are fifteen Ladies Aids with a total membership of 299, which is an increase of 65 members over the previous year.

The first W.M.F. convention was held during the circuit meeting at Ryley in the fall of 1937. Mrs. G. Hendrickson, the vice-president of the Canada District was the inspiring leader at this organization meeting. Mrs. C. Holmberg was elected the first president. In 1939 Mrs. P. Bjornson took office, and she was succeeded by Mrs. J. Holte in 1943. Mrs. O. Likness is now serving her second term.

The W.M.F. and L.D.R. have been having their meetings the same day, but this year the W.M.F. is planning a very special convention day all of its own at Bardo.

The earliest circuit project was begun in 1938. This is the support of one or more Bible Women in China. The circuit has also wholeheartedly supported the various appeals of our Church and has given generously to our Christian schools. A delegate has always been sent to the district conventions, and this year a delegate is

parish. We are happy to present them both for graduation, and we are confident that the Lord will use them effectively in His service.

—J. R. Lavik.

being sent to the General Convention in Minneapolis.

The officers of the circuit have faithfully and prayerfully carried out their duties, and today we see the fruits of their labours. As a whole, the local Aids are zealous in supporting the W.M.F. departments as well as the special projects. Most of the Women show an intelligent interest in the W.M.F. and the conventions are better attended every year.

## WE MISSIONARIES

I am sincerely thankful for this opportunity of reaching so many women in the Canada district. By now, most of you must know that the Cradle Roll department of the W.M.F. is not a new venture. It began in Canada district in 1929. Mrs. Sundby, then general president of the W.M.F., stressed its importance during her trip to Canada.

The very first babies were enrolled at Strongfield, Sask., October 29, 1929. There are thousands of Cradle Roll boys and girls in our church today. Our ideal, "Every Lutheran baby, a Cradle Roll Baby," seems nearer. Let us thank God for the privilege we have of serving Him through this department. The mission and aim of this department is to bring the Gospel of salvation to the heathen Eskimo. And yet, let us remember it is purely an external way of enrolling the child. Holy baptism is the real period when the child comes under the care of the church and is planted into it.

Let us use some of our zeal and consecration to stimulate the lives of these little ones, that they may know the joy of salvation. Childhood is a time of impressions; life is in the making, the hardening process has not begun. Children believe! Let us, as mothers show reverence for God, enthusiasm for work in His church, and, above all, faith in prayer.

Teach your child to pray for the little Eskimo children. Show him the Cradle Roll certificate and tell how he is being used by God to "go tell". Tell how God is still unknown to many Eskimo, and then together pray for them.

Through the Cradle Roll the gospel is really brought to Alaska. What greater happiness could enrollment of our children here at home give the children of Alaska, than the opportunity of hearing, "Suffer the little children to come unto Me."

I pray that each Ladies' Aid, and each member thereof, might grasp the greatness of the task, and, also the opportunity of serving our Lord Jesus Christ. May the Cradle Roll funds in 1948 make it possible to provide many more heathen souls in Eskimo-land with the Bread of Life.

Mrs. Ellsworth Pederson, Outlook, Sask., Cradle Roll Secretary.

## IF OUR CHILDREN MUST SUFFER PERSECUTION

Every once in a while we read something like this: "The communists then forced the hungry children to pray earnestly to God for food. When none came they had them continue to pray until they were very hungry. Then they said, 'See God does not hear. He will not give you food.' Whereupon they brought food to the starving children."

Thousands of children are being taught in various ways to disbelieve in God. Sometimes the children of Christian parents are subjected to such devilish teaching. They are asked to report their parents if they teach them otherwise. Does the thought ever occur to you, "Will my children ever be exposed to anything like that?" In a time when the future of the world seems so blackly uncertain, that thought must come to all serious thinking parents. Our chil-

dren may see things worse than we would imagine.

We live in a time of peace now, as far as we are concerned. We have religious freedom. We experience countless blessings that we take for granted. Other nations have taken the same things for granted and suddenly found themselves without these things. It could happen to us.

If your children, yours, and mine, teaching and even persecution as should be faced with stark, atheistic Christians, would they be at all prepared, or would they "In time of temptation fall away?" It seems to me that now is our day of opportunity to teach our children by word and action and at every opportunity to do so, that they might be built up and furnished with the armour of God, that they may be able to stand regardless of the storms of life that they may meet in far more violent measure than we think. The time may come when we with deep remorse look back on these days of wasted opportunity unless we make serious business now of rooting and grounding our children in the Word of God.

This takes time. You feel you do not have it. Mother, you do have time. Parents, it is your biggest job. If you think you haven't time it is because you are doing other things of lesser importance, though in themselves probably good, and are thus neglecting to put first things first. If you haven't time to put other things aside for awhile each day (beside the period of regular family devotion) to talk with your children about their problems and interests and to hold these problems and interests up in the light of the Word, you are neglecting the golden opportunity that is yours today. It is so easy to do the thing that shows the most at the moment. If you must choose between some of your house work and taking time to thus speak to your children, choose well remembering, "One thing is needful". Spend your time well now that no matter what the future is your children may rejoice and be exceedingly glad for great is their reward in heaven. Will you read as a closing thought to this message Timothy 3: 12-17?

Mrs. G. Loken, Can. Dist. Christian Nurture Secretary.

"Dr. T. L. Cuyler said to preachers, 'Study your Bible and other good books in the morning; the door plates of your people in the afternoons.'"

\* \* \*

The teacher does his work by implanting in the mind of his students ciation of spiritual values, which will those principles of action and apprehold good in both time and eternity, regardless of changing outward conditions.—Mitchell.

## MISSION BARRELS

Mrs. S. Bue, District Mission Box secretary, writes that she has received 1,800 wooden mission barrels free from the W.M.F. office in Minneapolis. The duty, however, amounted to \$24.15.

Mrs. Bue will send the barrels to each Circuit secretary in proportion to the number of members in the circuit, and each Ladies' Aid may get a supply from the circuit secretaries upon request. Please do not delay, but send for as many as you need immediately.

Mrs. Bue urges each W.M.F. member to make this mission barrel a MUST in her home, that she might know her Savior better and joyfully give to the Lord's work, that souls yet in darkness may be brought into the light of God's love.

To defray expenses on barrels, will each Circuit secretary send the Dist. treasurer, Mrs. E. J. Anderson, 1102 University Drive, Saskatoon, 1½ cents per barrel received, and collect the same from each Ladies' Aid to reimburse the circuit treasury.